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Seasonable
ADVICE
TO ALL
Protestants in Europe
Of what Persuasion soever.
FOR
Uniting and Defending themselves against *Popish Tyranny*.

Written in *French*, by the Learned Monsieur
PETER JURIEU.

Done out of *French*.

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ADVICE
To all the
PROTESTANTS
OF
EUROPE.

IT highly concerns all *Europe* to reflect on the preſent occurrencies and poſture of affairs in the World; for there hath nothing happened of greater Moment within theſe two hundred years, and in all appearance the ſtate of Religion is almoſt reduced to a *Criſis* very near the ſame with that which fell out in the beginning of the laſt age: Either the Proteſtant Religion muſt of neceſſity periſh in a little time, or ſhe muſt remain entirely victorious by a miracle of Providence. It is true, that all things threaten her with a ſpeedy ruine in the North, in the South, in the Eaſt, and in the Weſt; but it is not extraordinary with the Providence of God, to ſuffer the affairs of the Church to come even

to the very brink of utter deſtruction, and at length to re-eſtaliſh them, to the end that his mighty Power and ſtretched out Arm may appear the more remarkable; the laſt of the ten Perſecutions that the Church groaned under, in the time of the heathen Emperours, was the moſt cruel, and the moſt bloudy; but within a little while after the Reign of *Diocleſian*, that was defiled with ſo much bloud, God raiſed up *Conſtantine*, who ſet the Church on the throne. In the beginning of the ſixteenth Century the darkneſs of Superſtition ſeemed to have ecclipſed, if not totally extinguiſhed all light; the whole Weſtern Church was under a ſordid ſubmiſſion to Popery; the *Waldenſes*, *Albigenſes*, and *Bohemians*, had been extirpated by fire and ſword; when all on a ſudden God Almighty cauſed clear light to ſpring up in the middle of this thick darkneſs: Heaven doth ſometimes permit the extinction of Zeal, as well as that of Faith, to the end that both the one and the other may be miraculouſly revived. This is the only foundation we have left to hope well concerning the Reformation: God ſeemeth to have abandoned it to the fury of its enemies, and to have let a ſpirit of Slumber, Lukewarmneſs, and Indifferency, to fall on thoſe whoſe intereſt it is to ſtand in the breach, when it is ſo vigorouſly attacked and ſo weakly defended; the loſs thereof would appear inevitable, if we had not grounds to hope that God will be pleaſed to rekindle the zeal of Proteſtants. God Almighty doth often work wonderfull deliverances by means that are not miraculous, but according to the ordinary courſe of nature, it may now happen in the like manner: If the Proteſtants do but awake, it is yet in their Power, and they have time enough to prevent thoſe calamities that at preſent hang over their heads. To rouſe themſelves up from this Lethargy, it is requiſite for them to doe two things; one is, diligently to conſider their Miſchiefs in their whole extent, and the other ſpeedily to ſeek for proper Remedies. Theſe are the two points whereon I deſign to inſiſt in my preſent diſcourſe to the Proteſtants of *Europe*.

The greateſt of all their evils is their extreme Corruption. The Proteſtants of *France* ſuffer themſelves to be carried away with a Torrent of Vanity, Pride, and Luxury, and a ſupine Negligence poſſeſſeth

poſſeſſeth the whole Kingdom, inſomuch that they heighten theſe crimes in their Countrey-men. *England* hath her faults, that are no leſs culpable; Piety is not regarded there; the Men are proud, and the Women diſorderly to a high degree, Vain and Pompous even beyond imagination. The Kingdoms of the North, and the reformed Provinces of *Germany* are plunged in a Debauchery that debaſeth, and renders them like brute Beaſts, and every where in general reigneth a prodigious Indifferency for Religion. Princes and Sovereigns give themſelves up wholly to Politick Intereſts; the Care of the Church, and of Truth, is a matter that is very little in their thoughts; the People are ignorant, and without Godlineſs, the Paſtours are ſlothfull, and inſtead of every one in his particular ſtation maintaining and promoting the Work of the Reformation, allcontribute to the letting it fall to the ground; whereas on the contrary Popery gathers new ſtrength, it is not altogether in that exceſs of corruption, as it was in former ages: nevertheleſs this is not becauſe they are more regenerated than the Reformed, as much corrupted as we are, and as much amended as the Papiſts are; we very much reſemble one another in our manners: But it is to our misfortune and great ſhame; heretofore there was an infinite diſtance between them and us, now we are too too near one another, by reaſon that they are come a little nearer to that which is good, and we are gone aſtray a great way from it. If they are not inferiour to us in the corruption of manners, they go beyond us in Zeal for the Faith; ours is wholly dead, and theirs is enflamed more than ever; it is in continual motion; it advances by our careleſsneſs; every where it hath authourity; it acts with an unbridled rage, and lays waſte all our Flocks; and in thoſe places where it hath no power, it digs ſuch deep and large Mines, that when they ſhall come to be ſprung, they have reaſon to hope for their good ſucceſs, and an univerſal overthrow of the Proteſtant Religion; generally it is let alone to doe what it will without any oppoſition. It takes advantage of every thing, of Impiety, of Irreligion, of Vices, of the multitude of Sects, of worldly Intereſts, of the Power of its Grandees, of the Credit of its Protectours, of Money, of Promiſes, of Threatenings, and of Perſecutions: And as for us, as People deſpairing of

Safety, we behold, with our arms acroſs, our own ſwift deſtruction coming poſte, without making the leaſt effort to put a ſtop to it.

Is not this a ſtrange kind of a prodigy? Why did our Anceſtors take ſo much pains to reform themſelves? Or why do we take ſo little care to preſerve this Reformation? If our Fathers, who have ſpilt ſo much bloud, and bore the brunt of ſo many aſſaults, for the maintaing that poſte wherein they were placed, by withdrawing themſelves from Popery, ſhould ſee this prodigious negligence, what might they ſay, and would not they have occaſion to complain that we arraign them, and call their proceedings in queſtion? If they had good reaſons for what they did, why do not we defend our ſelves with theſe Reaſons? If they were in the wrong, why do we follow them, and why do we not return to thoſe places from whence they took us? We are in a ſtate of indifferency, that renders us the ſcorn of the whole World. This ſort of People (ſay they) muſt needs be ſenſible that their Religion is not good, ſince they have ſo little Zeal for it, and their Conſcience muſt be altogether dead, to remain in a Religion that they think is of no value. In fine, the preſent condition of Proteſtants is abſolutely violent and contrary to Nature; whereupon I am perſuaded that it cannot continue long. The ſentiments of Religion in all Nations have been the moſt lively and powerfull; this is the great ſpring by which they are moved and carried on to great Revolutions: But now the Proteſtants have loſt this handle, by which they were wont to be taken and ſet in motion; their paſſions are only mortified on that ſide, for every where elſe they are full of Heat and Vigour.

The firſt means that Proteſtants ought to make uſe of to open their eyes, is to conſider the place from whence our Fathers have taken them, to wit, Popery: It is one of the artifices of that falſe Religion to paint it ſelf to ſeem fair to outward appearance, which hath proved more ſucceſsfull than ever in this laſt age: certain mollifying Authours have of late appeared on the ſtage, who have ſhewn their Doctrines and Devotions on the beſt ſide, and have ſeduced many that were not well grounded in the fundamental Principles of the Chriſtian Faith. The deſign

of

of this preſent Diſcourſe is to draw the Curtain from before that Religion, that all its deformities may be made apparent; and this is a Picture whereon it behoves all true Proteſtants that ſeek their own ſalvation to look, that they may be able to diſcover this World of Superſtitions, where they would lead them back through many crooked and winding Labyrinths.

The ſecond means is to reflect on the Progreſs that Popery hath made in this Age; few have obſerved that it hath recovered perhaps one half of what it had loſt in the preceding: How many flouriſhing Churches were there in *Poland*, in *Hungaria*, in *Bohemia*, in *Sileſia*, in *Moravia*, even in *Auſtria* itſelf, in *France*, and elſewhere? At this time all theſe Churches are either totally extinct, or very languiſhing, and reduced to ſo ſad and deplorable a condition, that they may be looked on as loſt.

In the firſt place we have *Bohemia*, that may be called the Mother of all the Reformed Churches, where the Truth hath been ſo openly preached, the Diſcipline ſo purely adminiſtered, and that hath, during ſo many years, withſtood the moſt cruel Perſecutions ſince the time of *John Huſs*, and the Council of *Conſtance*; the Reformation could not be abſolutely rooted out there by a Perſecution of two hundred years; and yet alaſs! the falſe zeal, or rather rage of the Houſe of *Auſtria*, in the years 1620. and 1621. and afterwards, hath entirely ſwallowed up this Church. They have demoliſhed their Churches, they have cut off the Flowre of their Nobility, and have baniſhed the reſt; inſomuch that at this day the Reformation is wholly aboliſhed there; and if there remain any reformed, their Conſcience is in ſlavery, and forced to ſmother that little light that is left.

After the deſolation of *Bohemia* that of *Moravia*, and *Sileſia*, hath followed by the ſame ways, and thoſe are alſo two Provinces that Popery hath taken away from the Reformation.

In *Auſtria* there was heretofore a ſufficient number of Proteſtants to cauſe Allarms to be given in their own defence, and to moleſt their Perſecutours; but we know not at preſent whether there remains the leaſt ſpark of fire, and knowledge of the Truth. This is another Province that Popery hath gained, and that the Proteſtants have loſt.

Hungary

Hungary is laid waſte all manner of ways, we cannot reade without lamenting the fury that Popery hath exerciſed under the authority of the Emperour; the Churches have been demoliſhed, the Flocks diſperſed, and they have cauſed the Paſtours to undergo a long train of Puniſhments, by a barbarous cruelty that hath not been parallel'd.

The Kingdom of *Poland* was heretofore full of Proteſtant Churches; they enjoyed there, under the protection of the Laws, all Liberty, and all manner of Privileges. *Sigiſmond*, the laſt King of the race of the *Jagellons*, having read their Confeſſion of Faith, told their Deputies in the preſence of his whole Court, *I have received your Confeſſion, and have read it twice over; We have found that there is no errour therein againſt the fundamentals of Chriſtianity, and eſpecially againſt the Article of the Trinity, wherein others do err; your Confeſſion is agreeable to the common Faith of Chriſtians, and therefore you and yours ſhall enjoy peace.* After the death of *Sigiſmond*, before they proceeded to the election of a new King, all the States of the Kingdom were aſſembled together in the Month of *January*, 1573. and enacted an irrevocable Law, that the Crown ſhould not be given to any perſon whatſoever, that would not promiſe to preſerve Liberty of Conſcience, and a free Exerciſe of the two Religions, the Roman Catholick and the Proteſtant. And becauſe *Henry de Valois*, who was elected, made a ſcruple of taking the Oath, one of the Noblemen took the Crown and went out of the Church, ſaying, *Either you ſhall ſwear, or you ſhall not reign.* This Decree had been ratified and confirmed by divers Treaties in the years 1586, 1587, and 1632. nevertheleſs, contrary to all theſe Laws, Popery hath within theſe twenty, or twenty five years, violenty extirpated the Reformation in *Poland*; they have ſhamefully and malitiouſly confounded the Proteſtants with the *Socinians*, they have drove them out, depopulated, and ruined them. Behold! one of the greateſt States of *Europe* taken away from the Reformation.

Laſtly, *France*, that encloſed within her Boſome one of the moſt conſiderable parts of the Reformed Church, is going to ruine, and ſhe may be accounted from this time as entirely loſt. It is true,

true, that becauſe ſhe never had on her ſide the Royal Majeſty, and authority of the Laws, ſhe ſeemed to make a leſs figure in the World than other Churches, whoſe Sovereign Princes are Proteſtants; nevertheleſs, for the number of People, for learned Men, and alſo for Perſons diſtinguiſhed by their great Characters and Offices, ſhe would not yield to any. At this day Popery hath ſeduced moſt of her Nobility, beaten down her Churches, baniſhed, drove out, and interdicted her Paſtours; and that which remains may be accounted as nothing, ſince the total deſtruction of this Church will be but the work of a few Months.

Therefore it behoves Proteſtants to take a view at one proſpect of all that which Popery hath taken from them within theſe thirty or forty years; how many Kingdoms and Provinces. Every Province feels its own preſſure and grievances, their Nighbours ſee them, but they do not foreſee the miſchief afar off, and are not ſenſible thereof. The Provinces of *Germany*, bordering upon *Hungary*, *Sileſia*, and *Moravia*, are witneſſes of the perſecution that the Church ſuffers there. They are not much concerned thereat, and yet leſs at the miſeries that the Churches on this ſide the *Rhine* undergo, which they know not. It is neceſſary then to gather together all the complaints that come from all parts of the Catholick Church, whereſoever diſperſed or diſtreſſed, to make one general cry, to be attentive to it, and to be moved therewith. We ought to caſt our eyes on this deplorable multitude of the Faithfull, that throughout all the quarters of *Europe* groan under the cruel bondage of Popery that binds their Conſciences in Chains, and oftentimes confines their Bodies in loathſome Priſons. Finally we ought to conſider what may be the conſequences of thoſe things we now ſee.

It is without doubt a general oppreſſion of the truth of Religion, and conſequently of the liberty of all Proteſtant People. Popery is a Monſter that devoureth without ceaſing, and that never ſaith, it is enough: can it be imagined that when it hath finiſhed in *France*, and put that Countrey into the ſame condition as *Hungary*, *and Bohemia*, that it will ſtop there? When *Rome* ſhall have reunited ſo many Powers who ſhall be able to make head againſt

againſt her? Thoſe that are at preſent in Peace, under the protection of Proteſtant Princes, do not obſerve, that as many Parties as Popery takes from them, ſo many Props and Supporters they loſe. The Proteſtant Princes are not only obliged to fight for the Altars, but alſo for their Lives and Liberty; for Popery will not fail to labour efficaciouſly, and with good ſucceſs, to make them bond-ſlaves to *Rome*, as they were heretofore, when the Proteſtant Party ſhall be reduced to an extreme weakneſs; they will call to mind that formerly the Pope hath denounced Interdicts and Anathemas againſt thoſe Princes that have ſhaken off his yoke: *Rome* will deliver up their Countrey to the firſt that ſhall ſeize thereon, under pretence of Hereſie and Rebellion againſt the Church. The Sovereigns that are on the ſide of the Biſhop of *Rome*, will take care to provide themſelves, as they have done heretofore, with theſe thundering Bulls of the Pope's, and will vanquiſh theſe Princes that are inferiour to them in Forces. This will not be done all at once, that they may not ſtir up the whole World in their defence at the ſame time; but the Popiſh Princes will by degrees depopulate Province after Province, and will ſpoil and deprive the Proteſtant Princes of their Dominions. Theſe are the natural conſequences of what hath been ſeen of late: It is therefore abſolutely neceſſary for the Proteſtants of *Europe* in time to provide for their ſafety, and to be ſollicitous for the preſervation of their Religion. You have ſeen the evil, let us now ſeek for a remedy.

This remedy is not difficult to be found; it is certain that Diſunion and Diviſion hath proved our ruine, it is a re-union and conjuction alone that can ſave us; we are bewitched to be continually quarrelling, and to render our ſelves odious one to another, under the factious names of *Lutheranes* and *Calviniſts*, *Epiſcopal* and *Presbyterians*. The Proteſtants of the Confeſſion of *Ausbourg* behold without concern, or regret, the deſtruction of thoſe whom they call *Calviniſts*, but they do not take notice that Popery is our common enemy, and that we have in the bottom the ſame intereſts. They ought well to conſider,

I. Firſt,

I. First, That we are all descended from the same Ancestours, and that they that took so much pains in the Reformation, notwithstanding the diversity of their Opinions, did always respect one another as Brethren. *Melancthon* had certainly the same sentiments with *Zuinglius*; *Luther* knew this well, he hath often had sharp words with him; but in the main they bore with one another's failings, and remained Colleagues and Brethren to the day of their death.

II. That Popery is an irreconcilable enemy to the Reformation; there is no Peace to be hoped for between them; they desire no less the ruine of those that are called *Lutheranes* than of them go under the name of *Calvinists:* to day they flatter the Protestants of the Confession of *Ausbourg*, but it is only to devour them to morrow. They may be easily convinced of this by experience, & by that which hath happened in the last Persecution of *Hungary*. The *Lutheranes* have been no more spared than the *Calvinists*, this hath been confirmed every day in *Silesia* and *Moravia*.

III. They ought to consider in the third place, that *Europe* being divided into two great Parties in point of Religion, *viz.* that of Popery, and that of the Reformation, all that one loseth the other gaineth; so that all that which is taken from the Reformation fortifies Popery: when that which is called *Calvinism* shall be destroyed, the Popish Party will be arrived to that highth, that the *Lutherane* party will be no longer capable of making any resistence. Although it were granted that the *Lutheranes* and the *Calvinists* were so opposite as to look upon one another as Enemies; nevertheless they ought to unite together against the common Enemy that is more formidable than they. This is a Maxim known to all that have any knowledge in the first Elements of Policy.

IV. I have already said, and it ought to be remembred for a fourth reason to induce Protestants of all persuasions to reunite, and that is, That the way that they take leads directly to that slavery under which *Europe* hath been seen to sink heretofore. We ought not to look upon this fear as vain, and without any cause, in regard that the mischief seems to be afar off; for they must needs be very little conversant in History, that are ignorant that the Tyranny that hath caused all *Europe* to groan, hath proceeded from much weaker beginnings.

There are several sorts of reunion; there is a reunion of Opinions, and a reunion of Interests; the reunion of Opinions hath been

divers times endeavoured by the Proteſtants of both Confeſſions: it is true, the attempts have never had the wiſhed-for Succeſs, but God can doe that at one time, which is not done in another. The neceſſity of reuniting was never ſo great as it is now, and neceſſity oftentimes paſſeth for Law. Moreover in waiting for this reunion in judgment, which God will cauſe when he pleaſeth, Proteſtants ought to reunite in intereſt and to conſult together to take proper meaſures for the common preſervation of the Proteſtant Religion, and to defend themſelves from the oppreſſion of Popery.

This conjunction of Intereſts would be a means apparently infallible, not only for the preſervation of the Reformed Religion in the States where it is predominant, but alſo in other Countries where Popery is Supreme. The Proteſtants well united would make a Party conſiderable enough in *Europe*, to cauſe themſelves to be regarded and heard: *England*, *Sweden*, *Denmark*, the moſt Puiſſant Electors of *Saxony*, of *Brandenburg*, and *Palatine*, the moſt Puiſſant Princes of *Brunſwick*, *Lunenburg*, *Zell*, *Heſſe*, and all the Free Cities and Towns of *Germany*, the High and Mighty Lords the States of the United Provinces, and the *Cantons* of *Switzerland*, all theſe Powers and Potentates I ſay, might deſire with efficacy, nay, I durſt avouch that they might become the Terrour of all *Europe*. There is no appearance that the Emperour, that hath neglected the Entreaties of ſome well diſpoſed Princes, would not have hearken'd to thoſe, that would have talked to him freely on the behalf of ſo venerable an Union. This is the artifice of theſe Powers, that for above two hundred years have ſought all opportunities to oppreſs the Proteſtant Religion, and the liberty of *Europe*: They labour to divide the Proteſtants, and in ſo dividing them, which they have always undertook with good ſucceſs, they weaken and enervate them in ſuch manner, that they are not any longer in the leaſt to be feared; they cauſe them to draw the Sword one againſt another, they ſet them at variance mutually to deſtroy one another; in the mean time we take not the leaſt care to avoid our final deſtruction, ſince we periſh both by our own Arms, and by thoſe of our Enemies.

Moreover there would be reaſon to hope that the good Offices and Interceſſions that would be employed to ſtop the Perſecution in all the places of *Europe*, would have a happy Succeſs, becauſe thoſe that ſhould make them, would have Power ſufficient to maintain

tain them, and ſolid Reaſons to enforce them: For after all, I am of Opinion, if they could but find means to diſperſe from the preſence of Sovereigns, whoſe authority they abuſe, a troup of tedious, cruel, perfidious, and perſecuting Eccleſiaſticks, it would be impoſſible for theſe Princes to abſtain from entering into their true intereſts, and from hearkening to reaſon that ſpeaketh ſo loud; it were eaſy to repreſent to them that they make their States deſolate; that they draw upon themſelves the Wars of the Male-contents; that they open a gate to the common enemy of Chriſtendom; that they put themſelves in a neceſſity of ſpilling the bloud of their moſt Loyal Subjects; that they ſow in their Dominions the Seeds of a future Rebellion; that they diminiſh Trade and Commerce, and that they diſcontent their Allies. To the end that this laſt Article may carry its force with it, the Allies ought effectively to appear diſſatisfied, and their Reſentments ought to be unanimous; for that which cauſeth the Jeſuites, and other perſecutours that frequent the Courts of Princes that profeſs themſelves Catholicks, to obtain ſo much credit, is that they are ready to affirm, that Perſecution againſt Proteſtants is no impediment or prejudice to the affairs of State; that Negotiations are not thereby retarded or obſtructed; that the Proteſtant Princes abroad are not concerned how Proteſtants are treated that are not their Subjects; that the fear of War alone doth great matters; that they have nothing to doe but to make themſelves terrible to their Nighbours, and they will accompliſh all their Deſigns with a great deal of eaſe: But theſe evil Counſellors do not conſider, that Alliances that ſubſiſt only by fear, are diſſolved as ſoon as that fear ceaſeth. It is the ordinary courſe of humane affairs; they are not always in the ſame Station; when any States that cauſed others to tremble, and thereby detained them in their Intereſts, happen never ſo little to loſe their Reputation, their Allies fall off in great numbers. There are no firm and durable Alliances, but thoſe that are linked together by love and mutual confidence. Moreover it may be obſerved, that *Europe* being divided between two Principal Houſes, that of *France*, and *Auſtria*, either of the two that ſhould have the prudence to comprehend all the Proteſtants within her intereſts by a favourable entertainment, would gain ſo great an advantage over the other, that ſhe might be called, in ſome ſort, the Miſtreſs of the Univerſal Monarchy, of aſpiring to which with ſo much eagerneſs the *Auſtrian* Family was formerly accuſed.

They muſt needs be blind that cannot ſee what hath moſt contributed to the failing of this great deſign of the Houſe of *Auſtria*, and to reduce it to that condition wherein we now ſee it; it is perſecution. By perſecution they have loſt the *Low-Countries*; by perſecution they have laid waſte *Bohemia*, and depopulated the Hereditary Provinces of *Germany*; by perſecution they have loſt the Kingdom of *Hungary*, by perſecution they have drawn upon themſelves the War of the Male-contents; by perſecution they have opened a gate to the *Turk*, who in two Campaigns hath made all *Auſtria* deſolate, and deſtroyed the States of the Emperour; inſomuch that if this War ſhould continue yet two years longer, the Emperour's affairs would be but in an ill poſture, whatſoever advantage he might gain: For the victories that he may obtain will not hinder the War from making his Countrey void of People, and his purſe empty of Money. That was a glorious Campaign wherein they drove the *Turks* from before *Vienna*, but there would not be need of two more ſuch Campaigns to finiſh the ruine of *Germany*.

This example ought to make ſome impreſſion on the ſubtil ſpirits of thoſe that approach near Princes to give them counſel. Sooner or later there is reaſon to believe, that thoſe that ſhall riſe up for the deſtruction of thoſe whom they call Hereticks, will be forced to acknowledge, that they have unfortunately engaged them to take meaſures very oppoſite to their Intereſts. It is apparent that the zeal of Proteſtants will one day awaken. A man may ſleep and continue to ſlumber as long as they only puſh him, but he will quickly awake when they once come to prick him. When the Proteſtant Princes ſhall perceive that their ruine advanceth if they do not take care, they will manifeſtly reunite, and acting joyntly together, they will be able to make their Enemies partake of the danger and fear. I pray God divert theſe ominous preſages, and never permit Religion to be a pretence of War in *Europe*.

Vis conſilii expers mole ruit ſua.

Power without Wiſdom, and deſtitute of Reaſon, never ſucceeds, at leaſt not long; but Wiſdom backed with Power cannot fail of ſucceſs: Wherefore the Reaſons of the Proteſtant Princes, without other Arms, enforced by that ſtrength that their reunion would give them, would certainly produce thoſe good effects that might be reaſonably expected.

ed. And among theſe reaſons, beſides thoſe that I have already lightly touched upon, it might be repreſented effectually to wiſe Princes, ſuch as the Emperour, and the moſt Chriſtian King, that their Clergy engages them in a Conduct that is highly injurious to their good Faith; for without doubt thoſe againſt whom they arm with ſo much ſeverity, are good Subjects, unto whom they had promiſed not only Toleration, but all Protection. It would avail nothing for the Emperour to anſwer, that by the Treaties of Peace of *Germany*, between thoſe of the Catholick and Proteſtant Profeſſion, every Prince is to remain abſolute Maſter of Religion within his own Dominions; this is very true; but who can pretend to be Maſter of a thing after he hath given it away? By virtue of theſe general Treaties of Peace the Emperours of the Houſe of *Auſtria* had received the Homages and Submiſſions of their Proteſtant Subjects in the Hereditary Countries, on this condition, that they ſhould permit them to enjoy all liberty in point of Religion. The People of *Bohemia* lived under the benefit of Edicts and Treaties made at ſeveral times, and eſpecially in the year 1609. The *Hungarians* alſo had treated with the Emperour for Liberty of Conſcience; ſo that the Emperour was no longer Maſter in matters of Religion, ſince he had agreed to the Treaty. If it be objected to this, that faith ought not to be kept with Hereticks, it is an horrible Maxim that is almoſt generally exploded; if it be alledged that Sovereigns do owe nothing to their Subjects, into whatſoever engagements they may enter with them, it is a Tyrannical Maxim, and the moſt deſtructive of the publick Peace and Repoſe, of any that e're were broached in the World. Infidels maintain it by force of Arms, not being able to doe it by Arguments, but the Faith of the Chriſtian Religion abhors it.

If it be affirmed moreover, that theſe Decrees of Catholick Princes in favour of their Proteſtant Subjects, were only conditional Declarations, and that remain in force, no longer than during the good pleaſure of the Prince, it will be eaſie to reply, and to prove it too, that there is nothing more falſe than this Aſſertion. We ſhall evidently make it appear that theſe Decrees are irrevocable, (the Princes that granted them have called them ſo.) Theſe ſaid Edicts and Decrees may be conſidered under five Heads. 1. As Treaties. 2. As Edicts ſimply. 3. As Royal Conceſſions. 4. As Privileges. 5. and laſtly, As Donations. On whatſoever ſide we look upon them, they are not liable to be revoked.

I. Firſt,

I. First, They are Treaties according to due Form. It appears by the Books that *Meſnier* and *Soulier* have publiſhed, that the Edict of *Nants* was not confirmed till after a Negotiation of three years, between the Commiſſioners of King *Henry* IV. and the Deputies of the Proteſtants aſſembled ſometimes at *Loudun*, ſometimes at *Saumur*, ſometimes at *Chaſtelleraut*, and ſometimes at *Vandome*. The Memorials of this Negotiation are yet to be ſeen in the King's Library, and in that of Monſieur *Colbert*. If theſe are Treaties, they ought to be kept inviolable according to the general Law that is common to all Nations. Farthermore, that Subjects have a right to treat with their Kings all Hiſtories bear witneſs, and if it be denied, all mutual confidence and foundation of ſecurity between the People and their Kings falls to the ground; when once this Maxim ſhall be eſtabliſhed, That a Prince is not obliged to keep Treaties made with his Subjects, Princes and their Subjects will be in a continual diſtruſt one of another; a People will never be able to receive a Sovereign, nor to treat with him on certain conditions; for they will ſay that they can have no aſſurance that he will keep his word with them: ſuppoſe a great Lord ſhould revolt from his Sovereign, and ſhould draw a conſiderable party of the States to his ſide, there would be no means left to make a Peace or Reconciliation ſatisfactory enough to the minds of the People, ſo as they might ſafely rely thereon; for who will aſſure them that four days after the Treaty they ſhall not be hanged, have their Throats cut, or be treated as Rebels? The moſt Chriſtian Kings of *France* have thought themſelves obliged faithfully to keep the Treaties made with the Houſe of *Guiſe*, that would have ſnatched the Crown from their heads. They are altogether inexcuſable that violate a Treaty which they have promiſed and ſolemnly ſworn to obſerve; at leaſt if the Subjects with whom they have treated have not rendred themſelves obnoxious or unworthy thereof. But the Enemies of the Proteſtants, either in *France* or in *Hungary*, will never be able to prove that they have attempted any thing againſt the Sovereign ſince the ratification of the laſt Edicts.

II. If we conſider the Declarations under which the Proteſtants have lived in the States of *Europe* of the Catholick Profeſſion as ſimply and purely Edicts, it is alſo certain that they are irrevocable: For otherwiſe it muſt be ſuppoſed that there are two ſorts of Edicts, one that may be revoked, and another that cannot be revoked;

voked; if this diſtinction is vain, why then do they make it? If the obſervation of all Edicts depends equally on the will of the Prince, they do but mock the World when they put at the head of an Edict, that it is made to be *a perpetual and irrevocable Law*: this is to deceive the miſerable, under colour of good faith and integrity. If proofs were to be drawn from Hiſtory and Law, a whole Book might be compiled to make it appear, that there are Decrees, the revocation whereof cannot be permitted, at leaſt unleſs the Parties concerned do deſire it, and agree to it with one accord; or the Perſons to whom the Edicts were granted are no longer in being. Neither the one nor the other of theſe circumſtances occurs here: We ſtill ſubſiſt; our Society is altogether the ſame as it was when theſe Edicts were granted to us, and the diminution that it may ſuſtain, ſuppoſing any hath happened, is not of that moment, as to ſerve for a reaſon to revoke the Edicts. I do affirm alſo that there were more Proteſtants in *France* at the *Pyrenean* treaty, than there were in the time of the Edict of *Nants*; we have loſt only ſome Grandees, but the People in general hath multiplied; we are then yet in being, and we doe not conſent to the removing of the Edicts: So that there is nothing can make them Subject to be revoked.

III. It is certain alſo that the Edicts in favour of Proteſtants as well in *Germany*, as elſewhere, are Royal Conceſſions, and that the Conceſſions of Sovereigns are irrevocable; for otherwiſe all ſecurity, and mutual truſt and confidence in any State, is made void, and of none Effect. Suppoſe a Prince grants a permiſſion to a Society of Merchants, to eſtabliſh a Company for the better managing of their Traffick and commerce to the *Indies*; if the Royal Charter be not valid, if it depends on the capricious humour of an evil Counſellour, with what ſafety can people make any conſiderable progreſs therein, or venture all their Goods, and thoſe of their Friends, on ſuch a bottom? A Sovereign permits his Vaſſals to aſſociate themſelves, and to unite their intereſts to reſiſt a common Enemy, if this Alliance and Treaty that is made is ſubordinate to the will and pleaſure of a ſingle Perſon, what diſorder may there not happen, and what confuſion would it make in a Kingdom? There are then Permiſſions and Royal Conceſſions that cannot be revoked. Now if there are ſuch, who can doubt that this permiſſion which the Proteſtants have obtained of Roman Catholick Princes, to be confederates in the States, to form a Body, to have their Diſcipline, their Synods,

nods, therein to make Decrees and Canons, and to cauſe them to be executed, is not of the ſame kind? All this is not done by a ſimple Toleration, but by an expreſs Permiſſion in due form, by Declarations, Edicts, and Decrees. To excuſe all that is done in *Europe* againſt Proteſtants, it is alledged that they have indeed been tolerated for ſome time in Catholick Countries, nevertheleſs they are not obliged to continue this toleration but as long as they ſhall think fit, and that a Prince hath always a right to ſuppreſs a Religion that is only tolerated: But thoſe that talk at this rate, do malitiouſly confound a Religion that is licenſed by authority with a Religion that is barely tolerated. The Roman Catholick Religion is tolerated in the *United Provinces* but not licenſed, it hath neither Edicts, nor Laws, nor Declarations on its ſide; on the contrary it is forbid by the Placharts of the States, however it is tolerated notwithſtanding the Laws: And would to God that the Proteſtant Religion might enjoy the ſame Peace and Tranquillity in the Countries where Popery Reigns, under protection of the Edicts that have been granted them; as Popery now enjoyeth in *Holland*, under the favour of this ſimple Toleration. The Proteſtant Religion, in thoſe States where it hath obtained Edicts and Declarations, is not ſimply tolerated, but licenſed and authoriſed by Royal Conceſſions.

IV. It is manifeſt that the Edicts of Pacification are alſo Privileges, and that on this account they are likewiſe irrevocable. I ſay they are Previleges; are they not great ones too, and of a large extent, to have Churches, Schools, Revenues, Houſes, to have power to exerciſe Civil and Military Employments, to enjoy the ſame advantages as the other Subjects of the Kingdom, and to have even certain peculiar exemptions? The very name of a Privilege naturally imparts an impoſſibility of being revoked, at leaſt if the particular duration thereof be not prefixed, otherwiſe all privileges without limitation of time are of courſe looked upon as perpetual. Kings have granted large Privileges and Immunities to Monks, Monaſteries, and Abbeys; would the Roman Clergy be willing that Kings ſhould be perſuaded that they had a right inherent in their Perſon to revoke theſe Privileges? What an outcry and noiſe would be made if this ſhould happen? The Pope himſelf, who is cloathed (according to the opinion of theſe Gentlemen) with

with ſo great fulneſs of Authority, hath he power to revoke all the privileges that he hath granted to *Crowns*, *Communities*, *Chapters*, and *Religious Orders*, and if he ſhould go about to do it without a cauſe, would they ſubmit in this caſe, or would they acknowledge that he had right on his ſide? There is no State in the World, howſoever Arbitrary the Government may be, where the principal Cities have not Privileges, Exemptions and Rights; If Princes may lawfully revoke the Privileges and make them void, meerly becauſe it is their pleaſure ſo to do without any default of the Inhabitants of the ſaid Cities, what Diſorder and Confuſion would this bring on their Kingdoms?

V. Finally, If we conſider the *Edicts* as *Donations*, it is well known that according to all the Rules of the *Civil* and *Canon Law*, there are irrevokable *Donations*. Now it is evident that if there are *Donations* that bear this character, without doubt thoſe that *Roman Catholick Princes* have granted to their Subjects profeſſing the Proteſtant Religion are of the ſame Nature. They have given them their *Churches*, their *Burying Places*, their *Schools* and their *Univerſities*, and all this in the beſt form that can be imagined, by Solemn and publick Acts, by Commiſſioners, and by a right of Poſſeſſion; and this Poſſeſſion alſo is confirmed by a double and triple Preſcription, that takes off all pretentions of recovery, although the forms had not been obſerved.

Theſe Reaſons and many others that might be brought on this Subject, are ſo cogent and convincing, that we cannot doubt of their Efficacy if they were duely urged and repreſented to thoſe Soveraigns, who want neither good Intentions, nor Royal Vertues, yet ſuffer themſelves nevertheleſs ſo unhappily to be beguil'd, by a Clergy of miſguided Zeal, that perpetually beſieges and ſollicits them to the ruin of their moſt faithful Subjects. It were much to be wiſhed, that in all the States where the Proteſtant Religion, as well of the Confeſſion of *Ausbough*, as of that of the *Suitzers* is ſtill

predominant, the Clergy would rouſe themſelves from that drowſy Lethargy wherein they ſeem to be over-whelmed, and that they would, with one accord, mutually labour on all ſides. Firſt, To cauſe that hatred to ceaſe that is nouriſhed and fomented to this day, amongſt the *Lutherans* and *Calviniſts*; the *Epiſcopal* party and the *Presbyterians*. It is a ſhame that in *Germany* the Chairs and Churches conſecrated to the *Holy Ghoſt*, who is Charity it ſelf, ſhould ecchoe with Invectives againſt Perſons whom they ought to regard as Brethren; and that elſewhere, for ſmall trifling differencies about diſcipline and government, this ſhould be ſo far embitterd as to treat one another as Anathematized and Excommunicated. This is not the Spirit of the *Primitive Church*, that ſupported the weak, and tolerated the *Jews* converted to Chriſtianity, though they were under this great Errour, that the Law of *Moſes* ought to be obſerved with all its Ceremonies in the Chriſtian Religion. 2. It behoves the Clergy, after they have aboliſhed this enmity among the People, to endeavour firſt to reunite them by way of mutual forbearance, waiting for a favourable opportunity entirely to cloſe up the wound, and to reunite them in their Opinions. 3. The ſame Proteſtant Clergy ought in this point, a little to imitate the Popiſh Clergy: and as the later never ceaſe to ſollicit their Princes to the deſtruction of Proteſtants; ſo theſe ought continually to repreſent to Princes their duty, and the indiſpenſable obligation they lye under to maintain and promote the work of the Reformation, that hath coſt their Anceſtors ſo much pains and care. God forbid that the Proteſtant Clergy ſhould ſtrive to inſpire, into the minds of Princes, Counſels tending to the effuſion of Blood, and to violence againſt their pretended Catholick Subjects; We ought never to render evil for evil, nor to walk in thoſe diſhnourable ways that we have juſtly marked with reproach. But at leaſt they ought to conjure them to employ all the good Offices, and all the means that are permitted by the Goſpel, to prevent the ruin of their Brethren, who are in Diſtreſs, and expect no ſuccour but from Heaven, and the Charity of good Chriſtians. 4. *Laſtly*, The

The Proteſtant Clergy ought to become Mediators for the reunion of Proteſtant Princes, and to cauſe them always to have regard to their true intereſts, that they may jointly ſtudy the preſervation of Religion and the Liberty of the Reformed, throughout all *Europe*.

I have but one advice more to offer to Proteſtants, and that principally reſpects thoſe that groan under the oppreſſion of this preſent Perſecution; a reunion hath been propoſed to them: many years have paſſed ſince this propoſition was firſt made in *France*; At preſent they talk of it more than ever, and they think they have reduced the Reformed to a neceſſity of hearkening thereto. They have no more *Churches*, no more *Paſtors*, no more *Sacraments*; either they muſt ſeek for them in the Roman Church, or they muſt altogether neglect them. They have alſo no more *Liberty of Conſcience*, no more *Offices*, no more *Employments*, and no more means to gain a *Livelyhood*; they are over-loaded with *Impoſitions*, *Fines*, *Taxes* and *Soldiers*, they lead, in many places the moſt ſad, the moſt languiſhing and the moſt diſconſolate life that can be imagined; they are in a continual fear of new miſeries and ſufferings; They baniſh themſelves voluntarily, they go a Begging in foreign Countries, they abandon their Goods, Houſes and Country; and they intreat leave of the King, to permit them to goe and find out habitations elſewhere, ſince His Majeſty is not pleaſed to let them live with them, in *Peace* and *Liberty of Conſcience*: But they cannot obtain that as a Favour, that would be accounted by others as puniſhment, that is, to be ſent into Exile. They are locked up within the Kingdom by rigorous Edicts. The Popiſh Clergy that abuſeth the good diſpoſition of the King, believe that by theſe means, they have compelled the Proteſtants of *France*, to accept any conditions that they ſhall be pleaſed to make for them; and they verily imagine that they ſhall bring back all this great People into the Boſom of *Popery*, under the ſpecious pretence of a reunion; but who doth not ſee the ſnare? what ſort of a reunion do they make us hope for?

I can conceive but three notions of reuniting; The firſt is by way of Toleration, according to which the Communions ſhould remain, every one within its bounds; and ſhould preſerve their own Opinions and Ceremonies; But they ſhould not Anathematize the others: on the contrary they ſhould mutually communicate one with another, the *Papiſts* with the *Proteſtants*, the *Proteſtants* with the *Papiſts*, the *Lutheran* with the *Calviniſt*, the *Calviniſt* with the *Lutheran*, &c. This is a model of reunion framed by Mr. *Duiſſeau*, and hath gained a conſiderable party in *France*. But this is not that which the Church of *Rome* would have, and means, when ſhe talks to us concerning a reunion; She hath no deſign to leave us our *Churches*, and the exerciſe of our *Religion*; for ſhe hath already taken them from us: ſhe would not only Communicate with us, but ſhe would have us altogether Communicate with her: however at the price of Renouncing our Doctrines and Belief, we cannot, on our part, joyn hands with them in ſuch a reunion without being guilty of a ſhameful Prevarication. This ſort of reunion may very well take place amongſt the *Calviniſts* and the *Lutherans*, the *Presbyterians* and the *Epiſcopal* Party, Becauſe their differences are not in Foundamental Truths. But this would be the greateſt piece of ſottiſhneſs in the world, to goe and Communicate with the *Church of Rome*, to adore her *Sacrament*, to Proſtrate our ſelves before her *Images*, and to Pray to the *Saints* with her, as long as we remain in the ſame Sentiments and Judgments that we now Profeſs.

A ſecond ſort of reunion is that which would be made by a pure and ſimple return to the *Church of Rome*, on this foot, that thoſe things which we condemn therein are not eſſential, that for the moſt part they are only diſputes about words, and that as for what remains of the reality of the controverſy, it is of no importance. This is the reunion that is propoſed to us: Thereupon we ought to go over to the other ſide, for if we believe that the *Roman Church* is not *Idolatrous*, that ſhe is pure;

pure, and that there is nothing eſſential to be reformed, we ought immediately to reenter into her Communion. But at the ſame time it muſt be confeſſed that we and our Fathers have been very outragious to break off from a Chriſtian Church without reaſon, that we have been ſlanderers in accuſing the *Church of Rome* of Crimes that ſhe never committed, that our Fathers have been Fools, Sots and Mad-men to ſuffer Martyrdom for trifles and things of no value, and that did not deſerve any diſturbance to be made about them. Every one is at liberty to gather from hence what he ſhall think fit: but let them not call this a Reunion, let them give it its proper name, *viz.* an Abjuration of our *Schiſm* and *Errors*, let them invite all the Reformed upon this ſcore, we cannot help it. Since Monſieur *de Meaux* hath took the pains to compoſe and publiſh a Book entituled a *Catholick Expoſition*, written on purpoſe on this very Subject, to procure this ſort of Reunion; all thoſe that ſhall ſuffer themſelves to be caught in this Net, and ſhall wilfully Reunite or joyn with them on this account, are to be eſteemed no better than miſerable Traytors, worſe beyond compariſon than they who without Reaſons or Formalities, do openly renounce *Calviniſm* as an *Hereſy*. They Impeach their Fathers, their Anceſtors and themſelves, and without changing (as they pretend) their Opinion, they enter into Communion with a Church which they believe to be Involved in Errors, but (ſay they) theſe Errors are Tolerable. From believing that the Sacrament is only Bread as to its Nature, they are ready to Adore it as the Soveraign God of the Univerſe, and think to ſave themſelves by directing their intention, without paying any Adoration to the Bread: From believing that there is no Worſhip neither of *dulia* nor *hyperdulia* due to the Saints, they are willing to aſſiſt in a Service, in which they ask of the Saints all that they would obtain of God; They Communicate with a Church that builds them Temples, that Sacrificeth the Body of *Jeſus Chriſt* to their Honour, that Swears by their Name, that makes Vows to them as unto God, and they think to be ſafe, by ſaying with their *Catechiſt*, that all this is done after the

the ſame manner as we deſire the Saints that are here on Earth, to Pray for us. From believing that *Images* ought not to be Worſhiped, and that the Adoration of them is forbid in the Second Commandment, they can agree well enough to communicate with a Church that ordains Proſtrations and burning of Incenſe before them, the placing them on the Altars, the carrying them about in Proceſſions and the Kiſſing of them; and they think it ſufficient to prove them to be blameleſs, to ſay that they do not Worſhip the *Images*, but only make uſe of them to aſcend to the Originals. This is a groſs and ſhameful diſſimulation, and I cannot but wonder how men of Repute, ſuch as Monſieur *de Meaux*, and the other renoncilers could make a reſolution to invite us to ſo Criminal a Reunion, and to ſo degenerate and baſe an *Hypocriſie*, unworthy, I will not ſay of every Chriſtian Soul, but of every Man that hath not renounced all ſenſe of honour: for nothing can be more Ignominious, than to make a contradiction between our Actions and Opinions, to think one thing, and to act another. We earneſtly exhort all Proteſtants, before they engage in this ſort of reunion, to read with attention, and without prejudice, the Anſwers that have been made to the *Expoſition* of Monſieur *de Meaux*: they will ſee whether theſe Lenitives are real and in good earneſt: they will ſee whether it be true, that they do not Worſhip *Images* in the *Church of Rome*, and whether they do not render to Saints the ſame true Adoration that is due to God alone: They will ſee if they can, in Conſcience adore that which, according to their Conſcience, is only Bread: They will ſee if they can acknowledge as the Head of the Church, him whom the Holy Ghoſt delineates ſo lively to us, as a *Beaſt*, with many *Horns*, that carrieth the names of *Blaſphemy* on his Forehead: They will ſee if they can with a good Conſcience, communicate with a new Sacrifice really different from that of the *Croſs*, whatſoever they may tell them. We would entreat them alſo, before they fix their reſolution, to peruſe the Book called *Solid Objections againſt Popery*, that they may ſee whether they are miſtaken who affirm, that

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the *Church of Rome* hath for her *Head*, the *Beaſt* of the *Apocalypſe*, that it is an Empire purely Carnal, that her Policy is merely humane, that the Spirit of her *Popes* is a Spirit of Impurity, that her Empire is founded on Covetouſneſs, that her God is the God *Mammon*, that her Soul is Pride, that her Corruption in all Ages hath cauſed almoſt a Total privation of the Spirit of Grace; that the Spirit of Reprobation is viſible in all her Authors, Scholaſtick, Canoniſts, Legendaries, Writers of Practical Devotion and others, that her ſervice hath not the Characters of *Spirtual and reaſonable*, that ſhe is in a ſtate of variance and ſenſible deviation from the Law of Chriſtianity, that ſhe acts as an Enemy againſt this Law, that ſhe abuſeth it after a lamentable manner, that ſhe is entirely founded on Fables, and that her ſpirit is a ſpirit of Calumny and Perſecution: Let them examine, I ſay, all this, before they think of a reunion of the nature of this that is offered to their conſideration; and let them ſee if they can be ſaved in a Church ſo compoſed, looking upon her as corrupted, and not carrying any alteration in her corruption. Eſpecially the Paſtours who are accuſed of harkening to ſuch a reunion, ought to recollect themſelves, and to conſider, that they ſhall not bear their own Iniquities only, but that they ſhall anſwer for all the People, whom they ſhall have ſeduced and led back into the valley of Darkneſs, and of the ſhadow of Death, in cauſing them to deſcend from the mountain where God hath ſpoken openly, and publiſhed his righteous Laws.

A third manner of reuniting with the *Gallican* or *Roman* Church, would be to ſlaken the reins on both ſides, to tolerate ſomething, and to reforme that which ſhould be abſolutely incompatible with the purity of Conſcience, and the true ſervice of God. This way would not be unreaſonable, if they would follow it and proceed therein in good earneſt: Why ſhould not we Tolerate that in the Church of *Rome*, which we would be content to tolerate elſewhere? on the contrary for the good of the publick peace, and becauſe it is an Ancient Church, and of a vaſt extent, we ought to tolerate more

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in this Communion, than we would willingly in any other. But what reaſon is there to hope, that we may obtain a reformation of the principal errors of the *Latin* Church, or condition that we ſhould tolerate the reſt? what manner of dividing is this? all on one ſide, and none on the other; there muſt be a mutual toleration, ſay they; and when we come to the bottom, the Church of *Rome* will abate nothing, and pretend that we ſhould tolerate all, let us inquire whether the propoſition that is made to us can be real.

In the firſt place, what will be done with theſe Hypotheſes that are abſolutely Incompatible with the Reformation, that they are Infallible, that they are not in any thing, nor cannot be deceived? If they are Infallible, they would find it a hard matter to retract, and to confeſs that they have been deceived, and we ſhould have no right to demand it. Hath the *Gallican* Church, in propoſing a Reformation, any deſign to fall off from the Church of *Rome*, whom ſhe ſtileth the center of union and unity? Nevertheleſs without this there can be no peace: for we cannot be under the dominion of a See, that we muſt believe to be the See of Satan, as long as it ſhall lift it ſelf up above the head of all Chriſtendom: what moderation can be expected from a Church, that ſets on Authors, to maintain that we are Anathematized, reprobated, deſtined to damnation, and without the Church only, becauſe we do not believe the abſolute neceſſity of Baptiſm? You may judge if after this, it will be permitted us in the *Gallican* Church, not to believe the real preſence, and to ſay ſo.

Secondly, if the *Gallican* Church, had a mind to abate any thing it would be apparently in the point of Worſhip, that ſhe believes not to be of abſolute neceſſity, ſuch is the Invocation of Saints, the Adoration of Reliques, and other matters of the like nature. In the mean time, this ſame Author before cited namely, Monſieur *Nicole*, in a Book intituled, *The pretended Reformed convinced of Schiſm*, perſiſts to prove that we are

are Schiſmaticks, and ſeparated from the ancient Church, and all the Communions of the World: that is to ſay, that we are out of the pale of the Church, and without hope of Salvation, becauſe we will not pray to Saints, nor proſtrate our ſelves before their Reliques. What may be expected fom the Jeſuits and Monks, if a Man of the greateſt note at preſent among the *Janſeniſts*, talks at this rate? This is not a Scribe of the lower claſs, he is a Man that writes judiciouſly, politely, and after mature deliberation; neither is he a skirmiſher at random, that enters the liſts without order; he is a perſon choſen and employed by the whole Clergy, to confute the Anſwers that have been made to the Book of, *The ſolid Objections againſt the Calviniſts*, and eſpecially to defend the Paſtoral Letter of the Clergy, to the Reformed of *France*. He is a Man then in Authority, He is a man that ſpeaketh in the name of the whole *Gallican* Church, and you ſee all the accommodation ſhe is willing to allow us: Anathema if you do not believe that Baptiſm is of abſolute neceſſity, and that it is exceeding pious and profitable, to invoke the Virgin *Mary*, as Goddeſs, giving her an hundred titles that belong to none but God, and asking a thouſand things of her, that none can give us but God alone.

Thirdly, let us conſider what we may expect for the future, by reflecting a little on that which is paſt, It is about twenty years, ſince they have talked to us of th ſe means of reunion, what hath this produced? what have they done, to open to us the gate wider, and to remove obſtructions in the way? have they ſo much as abated one *Ora pro nobis*? have they taken away Images? no, but we are told, that they that fall down before them, and offer Incenſe to them, do not worſhip them. Have they corrected the abuſes in the Invocation of Saints? by no means; but they tell us that all the Prayers that are not rightly conceived, and the Devotions that ſeem to be exceſſive, ought to be interpreted according to that ſenſe, that the Church gives of them. Have they Tranſlated the Service into the vulgar Tongue? very far from

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that, they have perſecuted thoſe that have render'd the Holy Scriptures intelligible to the common people of *France*. Have they ſet about the aboliſhing a certain daily Sacrifice, ſo injurious to the Sacrifice of the Croſs? not at all; they are only content to tell us, that it is no other Sacrifice than that of the Croſs, and that in the foundation thereof, it is only an application of the Sacrifice of *Jeſus Chriſt*. What alteration have they appointed in theſe vain and ſuperſtitious Ceremonies that oppreſs Religion? none, but we are told that they are abuſed of private Perſons, that the Church is not obliged to anſwer for them, and that this ought not to hinder our reunion.

Peradventure, they have don nothing as yet, becauſe they have not ſeen us in a diſpoſition, to enter in at the gate that they have opened for us; but as ſoon as we ſhall have given our word to be contented with ſuch, or ſuch a Reformation, they will immediately go about to give us ſatisfaction. But by whom may we hope to ſee this performed? It is not to be expected from the *Roman Church*, that is to ſay, from the Pope and the Court of *Rome*, for it is well known, that they will not ſo much as extinguiſh a Wax-candle to oblige the Proteſtants, with whom they deſire to have no peace. It is not to be looked for, from the Church of *Spain*, nor that of *Italy*, nor that of *Germany*, at leaſt from that part thereof, that is ſubject to the Houſe of *Auſtria*? for Popery hath its Empire as firmly eſtabliſhed in theſe quarters of *Europe* as at *Rome* it ſelf. It is notorious that the King of *Spain*, and the *Emperor* have no ſort of inclination to come to any temper of relaxation, in favour of Proteſtants. It is then from the *Gallican* Church alone, that we may hope to obtain theſe Reformations; but is there any probability that ſhe can ſuffer a Reformation, without making a Schiſm from the reſt of the *Roman* Church? would *Rome* for example, permit it, that none ſhould be obliged to worſhip Images, that they ſhould expunge the Invocation of Saints out of the Rubrick, that every one may be left at liberty, either to invoke them, or not to invoke them, that they ſhould aboliſh the uſe of Indulgencies, that they ſhould reſtore

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the Cup to the People, that they ſhould baniſh the *Latin* Tongue out of the publick Offices, and that none ſhould be compelled to Adoration in the Sacrament?

Finally, I would willingly know what confidence we may put in thoſe promiſes that may be made to us, to induce us to a reunion. Suppoſe they ſhould promiſe us, to leave Images only for a commemoration, to conſtrain none to the invocation of Saints, to take it out of the publick Service, and remit it to private Devotions, to communicate in both kinds, with all thoſe that ſhould deſire it, *&c.* what aſſurance I ſay can we have, that they will keep their word with us, when once we ſhall have reenter'd? when two perhaps, almoſt of equal ſtrength, joyn together under certain conditions, in caſe one of the parties do not performe what was promiſed and agreed to, the other hath a power, of right, to cauſe it to be done by force; or otherwiſe the Treaty is renounced, and things are to be put in the ſame ſtate as they were before. Now although the *Gallican* Church, under ſpecious promiſes, ſhould bring us back into her boſom, yet we may be aſſured, that ſhe will ſtand to nothing that ſhe hath promiſed.

If an accommodation were to be ſet on foot in good earneſt, it would be neceſſary for the *Gallican* Church firſt to agree upon, what ſhe could, and would do in the matter of Reformation, and towards a reunion: after this agreement, ſhe ought to begin, and realy to put in execution that which ſhe hath promiſed, that is to ſay, actually to put herſelf in that ſtate, wherein it is requiſite for her to be, to the end that we may be able to communicate with her; for ſhe ought not to oblige us to quit our preſent ſtation, till this be done. Therefore all thoſe that ſhall give ear to any reunion, and ſhall effectually reunite themſelves with the *Gallican* Church, meerly upon her ſimple promiſes of a Reformation, without an actual Reformation, are falſe Traytors, who are willing to be deceived themſelves, that they may have an opportunity to deceive and ſeduce others.

But altho' the *Gallican* Church ſhould actually reform it ſelf in ſome points that ſhould be agreed upon, yet this would not be ſufficient to rejoin with her immediately upon the ſpot. There are good grounds to fear the breach of Faith of ſome People who make it a matter of Piety, to violate thoſe Treaties, Declarations, and Edicts that are the moſt inviolable, and the moſt religiouſly ſworn to: who knows whether the *Gallican* Church may not act by conſent with the *Roman* Church to delude us? She may have a private Diſpenſation from *Rome*, to counterfeit a *Reformation*, to take away *Images*, to purge the *Divine Service* from all Worſhip of Creatures, to reſtore the Cup to the *Laiety*, and the vulgar Language in Publick Devotions, and all this for a time: Six Months, or a Year, or even two or three years may paſs over in this manner, and at length when the Birds ſhall be a little tamed, they would caſt the Net over their Heads, they would quickly re-eſtabliſh all that they had taken away, and they would not have occaſion to take much pains to go very far to fetch it. We may judge of what may be done at *Rome* in ſuch a Conjuncture, by that which hath been done concerning the *Catholick Expoſition* of *Monſieur de Meaux*: in the laſt Editions of this Book, are printed many Approbations from the Court of *Rome*; is it becauſe this *Court* hath reliſhed thoſe mollifying Terms in the point of the Adoration of Images, and Invocation of Saints? We may take an Eſtimate thereof from the Writings of *Capuſucchi*, and Cardinal *Bona*, both approves of this Book of *Monſieur de Maux*. The Author of the Anſwer to the Methods, hath produced the very words of *Capiſucchi*, that urge the Idolatry of Images as far as poſſibly it can be. One *Scultet* of *Hamburgh* in his *Antididagma* againſt *Monſieur de Meaux*, tranſcribes the Paſſages of Cardinal *Bona*, who hath pleaded as ſtrongly for the Worſhip of the Virgin, and hath ſtretched this point as far as any. Theſe Gentlemen have thought it a very light matter to diſſemble, and to diſguiſe their Opinions, that they may with more eaſe catch the *Calviniſts* in the ſnare. They may as well act on the ſame Principles in the buſineſs of the Reformation; to reduce

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ſo many People to the Communion of the Church of *Rome*, and to extirpate *Calviniſm*, is worth their trouble, to ſuffer a Farce of 2 or 3 years to be acted. If then the *Gallican Church* would ſeriouſly propoſe a re-union, two things are neceſſary to be done; the firſt is, that ſhe do actually reform her ſelf in part, that we may be able to tolerate the other; the ſecond is, that after this *Reformation*, a conſiderable time be allowed us, therein to ſee it confirmed by experience, and to take off all cauſe of ſuſpicion and diſtruſt. All theſe reaſons oblige me to conclude, that it is impoſſible with a ſafe conſcience to give ear to Propoſitions of a re-union, as long as Matters continue in the ſtate wherein they now are.

I would not be underſtood to be of opinion that all Propoſitions that the *Gallican* Church might make, ought to be rejected. I would very willingly conſent to hearken to them, provided ſhe would no longer talk to us by way of Pompous Riddles, as ſhe hath done in the Paſtoral Letter of her Clergy to the Reformed of *France*; but would ſeriouſly propoſe ſome Reformation, to facilitate the means of our re-uniting with her. It is not known whither God will lead People: ſometimes they go farther than they think, and in that little that the Clergy of *France* ſhould be willing to grant as reaſonable, it would not be difficult to make her ſenſible that it would be a very eaſie matter for her to promote a Reformation, with exception to an Article or two. We ſhould only require the retrenching of that, which ſhe her ſelf doth not believe to be of abſolute neceſſity. We might demand of her to take away Images; the moſt ſober party of the *Gallican* Church, confeſs that they are not of neceſſity, that it is only a point of Diſcipline, that the Church hath therein ſuffered a change, that ſhe may ſuffer the like again, that in the four firſt *Centuries*, there were no Images in the *Churches*, and that they might be taken away. We might demand of her alſo, to purge the *Service* from a Worſhip of *Creatures*; there is not one that pretends to be a Catholick, but will readily confeſs, that a Man may be ſaved without praying to Saints, therefore we ſhould not *require* of her in this

this point the aboliſhing of any thing that is *eſſential*. We could wiſh that *Divine Service* were *re-eſtabliſhed* in a Vulgar Tongue; the Clergy of *France* have *themſelves demanded* this in the Council of *Trent*, they do not think then that this is of *abſolute neceſſity*. We ſhould *re-demand* the Cup for the *People*; *Germany*, and *France* have alſo *re demanded* it in the ſame Council of *Trent*; the *Maronites* who are ſubject to the Church of *Rome*, do Communicate under both kinds, it is not therefore a matter of neceſſity. We might demand of her the aboliſhing of ſo many vain *Ceremonies*, ſuch as *Confraternities*, *Scapularies*, *Jubilees*, *Stations*, *Indulgencies*, &c. There is not a Man of *ſenſe* in the *Roman* Church, that doth not acknowledge that all this is not good, at moſt, that it may promote Piety in the Faithful and Simple, but this is not of abſolute neceſſity, for they would not condemn the *Maronites*, who are ignorant of all this. We ſhould *re-demand* of her the liberty for Prieſts to Marry; it is *confeſſed likewiſe* in the Church of *Rome*, that this is a point of Diſcipline, now every point of Diſcipline cannot be of neceſſity, and they would condemn the *Grecian* Prieſts who are Married, only on this account. We would not be compelled to adore the Sacrament; at the preſent time, the *Gallican* Church declares to us, that it is not her intention to *oblige* us thereto, that ſhe adores only *Jeſus Chriſt*, and not at all the *Species*; we declare to her alſo, that our intention is to Worſhip *Jeſus Chriſt*, in Communicating with his *Sacrament*: Let her not *therefore force* us to that, which according to this *Principle*, cannot be *neceſſary*; that is, to ſubſcribe to the Deciſion of the Council of *Trent*, that would have us *adore the Sacrament*, and not to *adore Jeſus Chriſt* after a manner that we can believe, that the Adoration hath *reference* to the *Bread* and *Wine*, or otherwiſe the *Species*. We might alſo require the taking away of *Maſſes* without *Communions*, this is alſo an affair, about which ſhe cannot reaſonably make the leaſt ſcruple, for ſhe agreeth, that *Maſſes* with *Communicants*, are much better, and more edifying. It is evident then, that it is only wrath, a *peeviſh* humour and obſtinacy, that hinders the *Gallican* Church from granting us what we ſhould demand of her; and if once this

this *Refractory Temper* were removed, I am perſwaded that there would be nothing more eaſie than to come to an *agreement*. As for the Authority of the *Pope*, ſhe hath, as it were, but one ſtep more to make, to come to the truth; ſhe hath already taken away from him his Infallibility, the Superiority over a Council, and the power over the *Temporal Regalia* of Kings, let her make an end, let her take from him the Authority over the other Biſhops, and let her reduce him to be Maſter of *Rome*, as *Monſieur Boſſuet* is Maſter of *Meaux*. I can hardly *believe*, but that the moſt *enlightened* of the *Gallican* Church at this day, are very near this. If they that hearken to Propoſitions of re-union are *Honeſt People*, the advice that I have now given them, may be *ſufficient* to *oblige them* to have a *care* of the Gins and Traps that are *ſet* for them, if they are not ſo, all that I can ſay to them will be inſignificant and to no purpoſe, therefore I ſhall add no more.

F I N I S.